3:Zeisberger M-5 (1767-1780)1910
NM7 Delaware NM7

Indians sing and pray. They deny that they pay any adoration to the buck, declaring that God alone is worshipped through this medium and is so worshipped at his will. 796 [343]

At these feasts there are never less than four servants, to each of whom a fathom of wampum is given that they may care for all necessary things. During the three or four days they have enough to do by day and by night. They have leave, also, to secure the best of provisions, such as sugar, bilberries, molasses, eggs, butter and to sell these things at a profit to guests and spectators. Festivals are usually closed with a general drinking bout. There are always rum-sellers present on such occasions who make large profits. As a result of the drinking there are generally several fatalities, for, among the Indians that gather from various places, such as wish to work off an old score are ready to make use of the opportunity afforded by these occasions. [443] [273]

Besides these solemn feasts of sacrifice there are many of less importance, for individuals arrange them on their own account. They invite guests and prepare a feast of deer or bear's flesh. The guests consume the whole meal, the host and his family being mere spectators. At the great feasts all who are present partake of the food. Each individual may offer sacrifice for himself when engaged in the chase, in order that he may be successful. Having cut up a deer and divided it into many small pieces he scatters them about for the birds and crows that sit about on the trees waiting. Retiring to some distance the Indian will then amuse himself by observing in what manner they devour the prey. Another may offer to his *Manitto* for some other reason. Corn is said to be the wife of the Indian and to it they sacrifice bear's flesh. To the deer and bear they offer corn. To the fishes they bring an offering of small pieces of bread shaped in the form of fishes. If an Indian hunter hears an owl screech in the night he immediately throws some tobacco into the fire, muttering a few words at the same time. Then they promise themselves success for the next day for the owl is said to be a powerful spirit. In dreams, they claim, it has been made known to them what creatures to regard as their *manittos* and what offerings to bring to them. Such 796 782 [825]

[750 (c)]

291 who speak our language and have the man-
[191] ners and address of gentlemen. Some of the
old men and some of the young men had on
colored calico frock coats of the most gaudy
[302] colors. Many had vermilion on their faces,
thus giving them a low appearance, and I
saw a few girls with spots of it in their
[301] cheeks. One man I saw with a silver orna-
ment in his nose, which covered part of his
mouth. Many of the men wore leggings with
a wide side projection, ornamented, and
the breech cloth, over which they wore a
vest or shirt, and perhaps one of the frock
coats of calico above named, with head
bands of bead work over the shoulder and
meeting in a large bead work pocket on the
right hand side. As a body I should think
the men inferior to the women.

454 The Delawares have a million and up-
648 wards in the national treasury at five per
cent interest. Their regular annuity is
[657] $50,000. The present is a part of two pay-
ments, I understand, and is larger than
usual. There were several stores full of
• 443 goods, and a great many stands out in the
open air with the protection of canvas. The
492 great show of all was in saddles and bridles,
of which I presume I saw of saddles alone
[435] 150; the price ranges from $15 to 50 dol-
lars, the ordinary being $22 to $25. They
are the Mexican saddle, made at Westport,
Mo., and the kind usually used in Kansas
and this part of the west. It has a high pom-
mel, wooden stirrups usually, which are
easier than metal for long journeys, and a
well stuffed and quilted seat, with a high
rear plate. They are far superior to our
eastern saddle for riding.

439 The assortment of goods was creditable
to the good sense of the Delawares, as the
supply was adapted to the demand. Grains
of all kinds, tin wares of all kinds and at
reasonable prices, in fact they could not

[751 (A)]

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439 make anything on this article, wash tubs and washboards, coffee mills and household articles, calico and muslin goods. The chief take in was in the jewelry of which large and flashy assortments were exhibited, some of it looking extremely well; salt pork, flour and bacon were also offered. The trading, however, was not brisk, and I think was pretty much a failure, the reason being that Wyandotte and Kansas City are within easy reach, where they can buy cheaper and at their convenience. The
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[181] trader's chance lies in the weakness of the Indian before temptation, and his slight
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452 regard for money. As the payment was de-
443 layed more than a day beyond the time, I noticed some of the Indians commenced moving up to book account in advance, which the traders favored. I saw two of them this afternoon arranging [?] payment in the Indian tents, and getting it, and I have no doubt doubling the amount in footing it up, or increasing it largely. They have to pay for a trader's license $25 to the agent, and unless they speculate in some way, they must make a failure on their sales.

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273 I saw no whisky nor ardent spirits of any
657 kind, and consequently no drunkenness or quarrelling. After it is all over tonight and the payment is over, and the government strikes its tent and moves off with the wagon marked U. S. and the small file of soldiers sent to protect the specie, the whisky will show itself, and the pockets of the remaining Indians who have any money will be picked. There were more white men around today than looked well for the Indian women.

S *Shawnees Uncles to the Chippeways, etc.*

648 Buraseau told me that years ago the Ojibwas, Pottawatamies and Ottawas took the